



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Alef Lam Ra'a.²²¹⁰ Telka^w (she-that-afar-it^w / those^w) (are) Aya't^w (Qur'anic statements) (of) The Book^x The Hakeeme²²¹¹ (infinite bekamah Possessor).

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

2. Acana²²¹² (was there what should not be) for the mankind a wonderment that We revealed²²¹³ to a man of them: that let-warn[you^s] the mankind and bashsher²²¹⁴ (let-tell you^s pleasant tidings) whom^r believed they^z that for them (is) a truth's-footing²²¹⁵ enda (by munificence of/by Rule of) their Lord; said the disbelievers: verily this (is) surely a magician manifester.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صَدَقَ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ ﴿٢﴾

3. Verily yourⁿ Lord (is) Allah; Who [He] created the Heavens^w and the Earth^w in six days; afterwards istawa²²¹⁶ (He had set Himself) on The Arshe²²¹⁷ (Throne of Kingship)^x; disposes [He] the matter; not of an intercessor except from after His leave; tha'lekum (he-afar-collective-you/that) Allah, yourⁿ Lord; so let-worship Him you^z; do then not you^z reminisce.

إِنْ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

4. To Him (is) yourⁿ return together; Allah's promise (is) (absolute)-right; verily He commences the creation^x; afterwards [He] repeats it^x to requite [He] whom^r believed they^z and they^z worked the righteous-works^w by the qesste (rendering absolute-justice post removal of injustice); and who^r they^z disbelieved for them (is) a drink of a hameemen²²¹⁸ (maximally heated/cooled water) and a painful torment by what they

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

²²¹⁰ See the details in the *Lexicon* attached to this *Translation*.

²²¹¹ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيمة"

²²¹² The word "أَكَانَ" = "Acana" is made up of two components, the الف = "A" for interrogative negative, i.e. implying negation = "الإستفهام الإستكاري" and "cana" as past tense "كان" = "was!" I can not find a good English equivalent for the expression "أَكَانَ" per se, so I chose to transliterate and parenthetically explain!

²²¹³ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

²²¹⁴ See the *Lexicon* attached to this *Translation* for you bashshara = "يُبَشِّرُ"

²²¹⁵ The expression "قدم صدق" = translated as "truth's-footing" is an Arabic tongue expression meaning: precedence of munificence and a status of high rank/a firm-foothold in that regard! See القرطبي والأخفش

²²¹⁶ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action!

²²¹⁷ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

²²¹⁸ The word "hameem" = "حميم" has no English equivalent per se! So, we transliterate and parenthetically explain! The word "hameem" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

^z were disbelieving.

5. He Who made the sun^w a lighting^x and the moon^x an illumination^x and [He] fated it^x phases, to know you^z the years^w number and the reckoning; not created Allah *tha'leka* (*that-afar-it/that*) except by the right^x; [He] expounds the *Aya'te*^w (*miracles/signs/proofs*) for a knowing people.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً
وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا
عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ
اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

6. Verily in alternation (*of*) the night and the day and what created Allah in the Heavens^w and the Earth^w (*are*) surely *Aya'ten*^w (*miracles/signs/proofs*) for a people *yattaqoona* (*they reverentially guard not to displease Allah*).

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

7. Verily who^r not *yarjona*²²¹⁹ (*fear/ know they^z*) Our *lega'a* (*meeting*) and delighted they^z [by] the life^w (*of*) the world^w and tranquilized they^z by it^w and who^r they *a'n* (*regarding*) Our *Aya'te*^w (*Qura'nic statements*) (*are*) neglectors they^z.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا
بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا
غَافِلُونَ ﴿٧﴾

8. Those their abode/lodging^x (*is*) the Fire^w, by what they^z were earning.

أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا
يَكْسِبُونَ ﴿٨﴾

9. Verily who^r believed they^z and they^z worked the righteous-works^w aright-guides them their Lord by their belief, runs^w from under them the rivers in gardens^w/paradises^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*)^w.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ
تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي
جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their invocation in it^w (*is*): *subhana*²²²⁰ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g *Allahomma*²²²¹ (*O, Allah*); and their greeting^w in it^w (*is*): peace; and last (*of*) their invocation^w (*is*): verily, the praise (*is*) for Allah, the worlds' Lord.

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ
وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَّآخِرُ دَعْوُهُمْ
أَنَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

11. And *la'n*²²²² (*if*) hastens Allah for the mankind the evil, their *iste'ajala* (*affirmable-hastening*) by the *khayre* (*mercy/-goodness/possession/provision/power/rain*), surely (*it would have been*) finished to them their *ajalo*²²²³ (*term-limit*); then [We] leave whom^r not

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ
أَجْلُهُمْ فَئِذْ أُولَٰئِكَ لَا يَرْجُونَ ﴿١١﴾

²²¹⁹ The word “ترجون” from “رجا” meaning: *feared/ know!* But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

²²²⁰ The word “*subhanaka*”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سبحانك” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!*

²²²¹ The expression “اللهم”= “يا الله” means a call of *invoking/ supplicating/ beseeching* Allah!

²²²² The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See إني هشام

²²²³ The word “الأجل” means *term-limit*, see اللسان!

<p>yarjona²²²⁴ (fear/ know they^z) Our lega'a (meeting) in their excessiveness addling.</p>	<p>لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٠﴾</p>
<p>12. And if touched/betided the mankind the <i>dburro</i> (persistent distress) [he] invoked Us on²²²⁵ his side or (manneristically)²²²⁶ sitting or standing; then <i>lamma</i> (when-/whence) We doffed a'n (off) him his harm [he] passed-by, as if not [he] invoked Us to a harm (which had) touched him; like <i>tha'leka</i> (that-afar-it/that) (had been) adorned for the exceders what they^z were working.</p>	<p>وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا نَجْبِيَةً أَوْ قَاعِدًا أَوْ قَابِئًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١١﴾</p>
<p>13. And <i>laqad</i> (verily, already and affirmatively) We perished the generations of before you^b <i>lamma</i> (when-/whence) <i>dbalamo</i>²²²⁷ (they^z wronged) and came^w (to) them their messengers^x by the evidences^w and not they^z were to believe; like <i>tha'leka</i> (that-afar-it/that) [We] requite the people the criminals.</p>	<p>وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٢﴾</p>
<p>14. Afterwards We made you^b <i>khala'ef</i>²²²⁸ (iterative vicegerents/successors) in the Earth^w from after them to [We] look how you^z work.</p>	<p>ثُمَّ جَعَلْنَاكَم خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣﴾</p>
<p>15. And if (being/ to be) recited on them Our evident^w <i>Aya'te</i>^w (Qur'anic statements) said who^r they^z not <i>yarjona</i>²²²⁹ (they^z fear/ know) Our lega'a (meeting): <i>eetee</i> (let-produce/-come [you^s]) by a Qur'an^x other than this^x or let-substitute it^x [you^s]; let-say [you^s]: not (it be) for me that [I] substitute it^x of my own self^w; <i>en</i> (not) <i>attabe'o</i> ([I] closely-follow) except what (is being) revealed to me; verily I, [I] fear/know if I disobeyed my Lord, a torment (of) a great day.</p>	<p>وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتَتْ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبْدِلَهُ مِنْ تِلْقَايَ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٤﴾</p>
<p>16. Let-say [you^s]: if willed Allah, not I recited it^x on you^z and nor <i>adra</i>²²³⁰ (caused profound understand of) you^b by it^x; so <i>qad</i> (already and affirmatively) I waited in you^{b2231} <i>omorani</i> (lifetime/ vital-age/ epochal age) of before it^x do then not you^z cerebrate.</p>	<p>قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾</p>

²²²⁴ See footnote 2153 above, regarding the word “ترجون” from “رجا” meaning: feared!

²²²⁵ The “ن” in the word “نَجْبِيَةً” has twenty two different meanings among them in place of “on!” It could also mean: to be on his side, i.e. for him self/to his support! See *مغني اللبيب*!

²²²⁶ *Manneristically* is needed to *adjust* for a *lack* of *adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as *required* by the *Arabic text* for “standing” and “sitting,” as *presently* there is no such things as “standingly” or “sittingly,” in English!

²²²⁷ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

²²²⁸ The word “خلائف” = plural for “خليفة” which is a *masculine* and the *ة* in “خليفة” is for *intensification* as in *كتب التفاسير*, مثل: *تفسير البيضاوي و روح المعاني لـ الألويسي*. علامة

²²²⁹ *Linguistically* the word “خفت” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! Also the word “ترجون” from “رجا” meaning: feared.

²²³⁰ The word “أدراكم” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “الدراية” extends to having *deep understanding* of the subject matter

²²³¹ The word “أدراكم” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “الدراية” extends to having *deep understanding* of the subject matter!

²²³² The word “فيكم” = “in you^{pl}” or “among you^{pl}!” However, “among you^{pl}” = more of “بينكم”



17. So who^a (*is*) wronger²²³² than who^p *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*^w (*Qur'anic statements*); verily it^x (*the truth that*) prospers not the criminals.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمَجْرُمُونَ ﴿١٧﴾

18. And they^z worship of lesser than/without Allah what not harms them nor benefits them; and say they^z: those (*are*) our intercessors *enda* (*by munificence of/ by Rule of*) Allah; let-say [*you*s]: do *tona'bbe'ona* ([*you* inform by piece-of-significant-and-availing-news]) Allah by what not [*He*] knows in the Heavens^w and nor in the Earth^w; *subhana*²²³³ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n* (*regarding*) what they^z partner (*deities with Him*).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And not [*was*] the mankind except an *Ummatan*^w (*a community/a nation*)^w one^{w2234}; then they^z differed; and *lawla* (*had it not been for*) a word^w (*which had*) preceded^w from your^t Lord, surely (*would have been*) finished²²³⁵ among them in what(*is*) in it^x they^z differ.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they^z say: *lawla* (*why have not been*) descended on him an *Aya'ton*^w (*sign/proof*) from his Lord; then let-say [*you*s]: verily only the invisible (*is*) for Allah, so let-wait you^z verily I am with you^b of the *muntaðhereena* (*they who wait*).

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٢٠﴾

21. And if We (*caused*) the mankind taste a mercy^w from after an adversity^w (*that had*) touched^w/betided^w them, suddenly for them (*is*) a machination in Our *Aya'te*^w (*messages/signs/proofs*); let-say [*you*s]: Allah (*is*) faster machination; verily Our messengers, they^z write what machinate you^z.

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِي آيَاتِنَا قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

22. He Who treads you^z in the [*desert*]²²³⁶ (*land*) and the sea until if you^z were in the *folke*^w (*ship/ships*)^w and [*it*^w] ran^w by them by a good^w wind^w (*breeze*) and they^z reveled/rejoiced by it^w came^w (*to*) it^w a tempesting-wind^w and came^x (*to*) them the surge^x from every place and they^z presumed that (*had been*) besieged-/encircled by them, they^z invoked Allah purely-

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِهَمْ بَرِيحٌ طَيِّبَةٌ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا

²²³² See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

²²³³ The word “*subhanabo*”= “سبحانه” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*bo*”= “Him!” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

²²³⁴ The “one^w” is a *qualifier* for *Ummah*, which is a *feminine* in Arabic! So “one^w”

²²³⁵ That is He would have *hastened their due recompense* for them immediately!

²²³⁶ The word “البر” = “الفقر، أي الخلاء من الأرض”، literally means “desert,” i.e. furthest from any body of water! Also, “البر” figuratively speaking could stand for “land!” See النسان!

/faithfully/faithfuls for Him the religion: indeed *en* (if) [You^s] deliver us from this²²³⁷ surely we assuredly²²³⁸ be of the thankers.

اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١١﴾

23. Then *lamma* (when/whence) [He] delivered them, *edha* (suddenly/whereas) they (are) *yabghoona* (selfishly envying-/transgressing they^z) in the land^w by other than the right; O, you the mankind: verily only yourⁿ *baghya* (selfish envy/transgression) (is) on yourⁿ selves^w, a *mata'ao*²²³⁹ (resource for a transitory worldly delight) (of) the life^w (of) the world;^w afterwards to Us (is) yourⁿ return then *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) you^z by what you^z were working.

فَلَمَّا أَجَبْتَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيُّمُ النَّاسُ إِنَّمَا بَغْيَكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢﴾

24. Verily only a parable/example (of) the life^w (of) the world^w (is) like a water^x We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w of what the mankind eat and the *an'aamo*²²⁴⁰ (cattle/sheep-/goats/camels)^w until when took^w the Earth^w its^w *zokbrofa* (ornateness/floridness) and (had itself) adorned^w and presumed its^w folks that they (are) *Qadiroona*²²⁴¹ (they-who are capable of: giving/doing/enforcing/influencing) over it^w *ata*^x (befell over/cameto)^x it^w Our command^x nightly or daily, then We made it^w a harvest as if not [it^w] flourished^w by yesterday; like *tha'leka* (that-afar-it/ that) [We] expound the *Aya'te*^w (messages/signs/proofs) for a people rethinking.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتْنَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرَبْ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

25. And Allah invites to [home^w (of) the peace] (i.e. Paradise^w)²²⁴² and [He] aright-guides whom^p [He] wills to *Sseratten* (road/way) straight.

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٤﴾

26. For whom^r *absano* (they^z did the most desirable and delighting act) (is) the Paradise^w and an extra²²⁴³; and neither overburdens their faces *gataron* (smoky-dust), nor humility^w; those (are) the Paradise's^w companions; they (are) in it^w immortals.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٥﴾

27. And who^r earned they^z the misdeeds^w, a requital (for) a misdeed^w (is) by its^w like; and *tarbago* (overburdens) them humility^w; not for them from Allah of a safeguard, as if only (had been) overlaid^w their faces darkly²²⁴⁴ pieces of [the] night; those, (are) The Fire's^w companions, they (are) in it^w immortals.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِنَ اللَّهِ مِن عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٦﴾

28. And day We throng them together; afterwards

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ

²²³⁷ That is their predicaments, high winds and high surges as well as rather rough sea!

²²³⁸ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

²²³⁹ The word "مَتَّعَ" = "mata'a" is rooted in the word "مَتَّعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

²²⁴⁰ The word "the an'am" = "الأنعام" or "neam" means those animals that have cloven hoof (foot) and an udder, such as camel, cow, sheep, goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = cattle, sheep, goats, and camels!

²²⁴¹ The word "قَادِرُونَ" is masculine, plural, subjective noun, i.e. they-who are capable of: giving, doing, enforcing, or influencing!

²²⁴² The word "Paradise" is exactly called "dar es-Salam" = "إدار السلام". It is also called "al-Husna" = "الحسنى".

Both words "dar es-Salam" = "دار السلام" and "الحسنى" are metonymical expression of the same, Paradise!

²²⁴³ The extra to Paradise is the actual seeing of Allah, according to a true Hadeeth by Muslim and others.

²²⁴⁴ The word "مُظْلِمًا" is an adverbial construct, see إعراب القرآن، لمحمود صافي, hence: darkly, as to intensify it!

- [We] say for whom^r they^z partnered (*besides Allah*): (stay-put in) yourⁿ place²²⁴⁵, you^r and yourⁿ partners (*besides Allah*); so *zayyalna*²²⁴⁶ (*We iteratively sundered*) among them, and said their partners: not you^c were *eyyana*²²⁴⁷ (*indeed particularizing us*) worshiping you^z.
29. So sufficed by Allah, *Shaheedan* (*Witnesser/Testifier*) between us, and [between] you^{z en} (*surely*) we were *a'n* (*regarding*) yourⁿ worship surely (*were*) neglectors.
30. Far-there,²²⁴⁸ essays every self^w what antedated^w and *ruddo*²²⁴⁹ (*had been forthwith-retuned they*) to Allah, their Lord The Right; and strayed *a'n* (*off*) them what they^z were *yastarona* (*they^z craft a lie for fraudulent end*).
31. Let-say [you^s]: Who^a *yarzogo* (*provides*) you^z from the Heavens^w and the Earth^w; or Who^a possesses the hearing and the *abssa'ra* (*insights/discernments*) possessors; and Who^a *youkbrejo* (*[He] emerges/produces*) the *hayya* (*quick/alive*) from the *mayye'te* (*eventually dying/dead*) and *youkbrejo* the *mayy'te* from the *hayya*; and Who^a disposes the matter; so they^z will say: Allah; then let-say [you^s]: do then not *tattaqoona* (*you^z reverentially guard not to displease Allah*).
32. So *thalekum* (*he-afar-collective-you/that*) (*is*) Allah, yourⁿ Lord The Right; so what (*is*) after the right except the misguidance; so wherefrom²²⁵⁰ you^z (*are being*) distracted.
33. Like *tha'leka* (*that-afar-it/that*) righted^w yourⁿ Lord's word^w on whom^r *fasago*²²⁵¹ (*they^z rebelled vis-à-vis Allah's command*) verily they believe not.
34. Let-say [you^s]: is of yourⁿ partners (*besides Allah*) who^a [he] (*can*) commence the creation^x afterwards repeats it^x [he]; let-say [you^s]: Allah commences the creation afterwards [He] repeats it^x; so wherefrom *to'afa-kona*²²⁵² (*you^z to be off-right dissuaded/you^z speciously concoct*).
35. Let-say [you^s]: is of yourⁿ partners (*besides Allah*) who^p [he] aright-guides to the right; let-say [you^s]: Allah

أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَيْلْنَا
بَيْنَهُمْ وَقَالَ شُرَكَائِهِمْ مَا كُنْتُمْ إِلَّا نَا
تَعْبُدُونَ ﴿١٥﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ
كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿١٦﴾
هَٰذَا كُلُّ تَبَلَاٍ كُلِّ نَفْسٍ مَا
أَسْلَفَتْ وَرَدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ
الْحَقُّ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿١٧﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ
وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿١٨﴾

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا
بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى
تَصْرِفُونَ ﴿١٩﴾

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوْا
الْحُلُقَ ثُمَّ يُعِيدُهُ قُلْ اللَّهُ يَبْدُوْا
الْحُلُقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفِكُونَ ﴿٢١﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي
إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ

²²⁴⁵ That is you remain!

²²⁴⁶ The word “فريلنا” means “فرقنا بكثرة الفعل” see اللسان! Hence it is as translated above: “iteratively sundered”

²²⁴⁷ The word “إيانا” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

²²⁴⁸ In Arabic the demonstrative noun: “هنا” “هناك” and “هناك” are used respectively for “here” (near), “there” (middle) and “far-there (for the furthest)”! For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

²²⁴⁹ The word “ردوا” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86)!

²²⁵⁰ The word “ألى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

²²⁵¹ See the Lexicon attached to this Translation for an elaboration on this important word, *faseoon* = “الفاسقون”

²²⁵² The word “تؤفكون” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction!

aright-guides to the right; is then who^p [be] aright-guides to the right, righter²²⁵³ that (*be closely-followed* [be]) or who^p [be] aright-guides not except [be] (*is*) aright-guided²²⁵⁴; so what (*is*) for you^z how you^z rule.

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches of the right a thing; verily Allah (*is*) Omniscient by what they^z do.

37. And not [was] this Qur'an^x *youstara* (*to be crafted as a lie for fraudulent end*) of lesser than Allah, [and,] but *tassdeeqa*²²⁵⁵ (*it being credible, its sayer is credible, and it's an approval*) (*of that*) which^x (*is*) between its^x both hands^w (*before it*); and expounding the book^x no suspicion in it^x from the worlds^w Lord.

38. Or say they^z: *iftrabo* ([be] *crafted it* ^x *as a lie for fraudulent end*); let-say [yous]: then *ato* (*let-produce/bring forth*) you^z by a *Suraten*^w (*division of The Qur'an*) ^w like it^x and let-summon you^z whom^p you^z could [of] without/lesser than Allah, *en* (*if*) you^z were *ssa'dequeena* (*always truth enforcers*).

39. Rather they^z denied by what not they^z encompassed by its^x knowledge; and *lamma* (*not yet*)²²⁵⁶ *ya'te* (*happen-/materialize to*) them its^x *ta'awee'le* (*ultimate: construing-/explanation*); as *tha'leka* (*that-afar-it/that*) they^z denied who^r (*are*) of before them; so let-look [yous] how [was] the *dha'lemeena*'s²²⁵⁷ (*injustice-doers*) consequence.^w

40. And of them who^x [be] believes by it^x and of them who^x [be] believes not by it^x; and your^t Lord (*is*) knowinger by the corrupters.

41. And *en* (*if*) denied you^s they^z then let-say [yous]: for me (*is*) my work; and for you^b (*is*) yourⁿ work; you^f (*are*) disclaimants/absolvers²²⁵⁸ (*of myself*) of what [I] work and I am a disclaimant/absolver²²⁵⁹ of what you^z work.

42. And of them who^p *yasta'meoon* (*affirmably-listen they*) to you^g; do then you^s (*enable to*) hear the *sommo* (*deaf people*)²²⁶⁰ while albeit they^z were not reasoning.

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ
أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ
يَهْدَىٰ فَمَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿١٠﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ
اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿١١﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ
مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ
الَّذِي لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ ﴿١٢﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا
بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ
أَسْطَاطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٣﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿١٤﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا
يُؤْمِرُ بِهِ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ ﴿١٥﴾

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٌ وَلَكُمْ
عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ
وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿١٦﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ
أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا
يَعْقِلُونَ ﴿١٧﴾

2253 The word "righter", is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أَحَقُّ" = "righter" as an *adjective comparative*!

2254 The phrase "لَا يَهْدِي" means he does not guide others nor is he can be guided!

2255 The word "التَّصْدِيقُ" means: *approval of*, or *associating the say in reference or its sayer to the truth or being truthful*!

2256 The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*!

2257 The "ظَالِمِينَ" = "the injustice-doers," as "الظُّلْمُ" = "injustice!"

2258 That is you have absolved (freed) your selves from what I do!

2259 That is to say: and I have absolved myself of what you do!

2260 The word "صُمُّ" is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* so *no plural* for it *except to associate it with a plural noun, people*! Hence, the above translation!

43. And of them who^p [he] looks to you^s do then you^s aright-guide the *omya* (blind people)²²⁶¹ while albeit they^z were not sighting/perceiving.

44. Verily Allah not wrongs²²⁶² the mankind a thing. [And] but the mankind they^z wrong (to) their selves^w.

45. And day [He] throngs them, as if not waited (sojourned) they^z except an hour^w of the day mutually acquainting among them (selves); *qad* (already and affirmatively) lost who^r they^z denied by Allah's *lega'a* (meeting) and they^z were not *muhtadeena*²²⁶³ (they who found and accepted the aright-guidance).

46. And either [We] assuredly show you^s some (of that) which^x [We] promise them or *natawaffyyanka* ([We] assuredly fully receive you^s while before dying) so to Us (is) their return; afterwards Allah (is) Witnesser/-Testifier on what they^z do.

47. And for each *Ummaten*^w (people/community)^w (is) a messenger, so if came their messenger, (then had been) judged among them by the *qeste* (rendering absolute-justice post removal of injustice), while they not *yodh'lamoona*²²⁶⁴ (to be wronged they^r).

48. And they^z say: when (is) this, the promise, *en(if)* you^c were *ssadeqeena* (always-truth-enforcers).

49. Let-say [you^s]: neither [I] possess, for myself harm nor a benefit, except whatever²²⁶⁵ Allah willed; for every *ummaten*^w (people/community)^w (is) *ajalon*²²⁶⁶ (term-limit); if their *ajalo*^x (term-limit)^x came^x then neither *yasta'akherona*²²⁶⁷ (they^z slacken-tarrying) hour^w and nor *yastaq'demona* (they^z affirmably advance).

50. Let-say [you^s]: do you^c see *en(if)* *ata* (befell/ cameto) you^p His torment^x *bayatan* (nightly-suddenly) or daily what *tha* (near-be-this) *yasta'ajelo* (affirmably hasten) of it^x the criminals.

51. Do afterwards if when^o befell^x (His torment^x) you^c believed by it^x; do (you^f) now; while *qad* (already and affirmatively) you^c were by it^x *tasta'ajelona* (affirmably hasten you^r).

52. Afterwards (had been) said to whom^r *dhalamo*²²⁶⁸ (they^z wronged): let-taste you^z the immortal torment; are you^z (to be) requited except by what you^c were earning.

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾

وَيَوْمَ تَحْشُرُهُمْ كَان لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ إِن آتَاكُمْ عَذَابُهُ بَيِّنًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

أَتُمُّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ؕ ءَاَلْتَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا

²²⁶¹ Ibid, only regarding the word "blind-people!"

²²⁶² The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

²²⁶³ See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadeen*" / "*muhtadeen*"

²²⁶⁴ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

²²⁶⁵ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning *that which*! See *إعراب القرآن، لمحمود صافي* and *الذر المصون، لـ احمد الحلب*

²²⁶⁶ The word "الأجل" means term-limit, see *اللسان*!

²²⁶⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

²²⁶⁸ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

53. And *yastanbeona* (they ^z seek the *naba'a*²²⁶⁹ piece-of-significant-and-availing-news from) you^s: is it^x right^x; let-say [you^s]: aye, by my Lord, verily it^x (is) surely right^x; and not you^z (are) enfeeblers.
54. And had that for each self^w (which had) wronged^w 2270 what(is)in the Earth^w surely(it would have)ransomed^w by it^x; and they^z concealed the sorrow *lamma* (when-/whence) they^z saw the torment; and (had been) judged among them by the *qeste* (rendering absolute-justice post removal of injustice) while they not *yodh'lamoona*²²⁷¹ (to be wronged they^z).
55. Ha! Verily for Allah what (are) in the Heavens^w and the Earth^w; ha; verily Allah's promise (is) right^x [and,] but most (of) them know not.
56. He quickens and [He] deadens²²⁷²; and to Him (are to be) returned you^z.
57. O, you the mankind: *qad* (already and affirmatively) came^w (to) you^b an exhortation^w²²⁷³ from yourⁿ Lord and a cure^x for what(is) in the chests^x and an aright-guidance^x and a mercy^w for the believers.
58. Let-say [you^s]: by Allah's munificence^x and by His mercy^w so by *tha'leka* (that-afar-it/that), so let revel-/rejoice they^z; it^x (is) *khayron* (choicer/superior/worthier) than what they^z gather.
59. Let-say [you^s]: have you^c seen what Allah descended for you^b of a *rez'qen*^x (provision/victuals for sustenance)^x then you^c made of it^x *haraman*^x (forbidden/illegitimate)^x and *halallan*^x (sanctioned/legitimate)^x; let-say [you^s]: has Allah permitted for you^z or on Allah *taftarona* (you^z craft a lie for fraudulent end).
60. And what(is the) presumption (of) whom^r *yafarona* (they^z craft a lie for fraudulent end) on Allah the untruth, The *Qeyamety's*^w (Judgment's) Day^x; verily Allah surely possesses munificence^x on the mankind [and,] but most(of)them thank not.
61. And not[you^s]be in a function^x²²⁷⁴ and not recite of it^x [you^s] of a Qur'an^x and not you^z work of a work^x except We were on you^b witnesses *edh* (when/since) *tofedho*²²⁷⁵ (group-rush) you^z in it^x; and not evades *a'n* (off)

كُنْتُمْ تَكْسِبُونَ ﴿٥٣﴾ وَيَسْتَبْشِرُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ

بِمُعْجِرَاتِهِ ﴿٥٤﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَا فِتْنَتٌ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَارَأَوْا الْعَذَابَ وَقَضَىٰ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾

أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾ هُوَ يَحْيِي وَيُمِيتُ وَإِلَيْهِ تَرْجَعُونَ ﴿٥٧﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٨﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٩﴾

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رَبِّ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا قُلْ ءَاللهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٦٠﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦١﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ

²²⁶⁹ See the *Lexicon* attached to this Translation for “naba’a”

²²⁷⁰ See footnote 2251 above regarding “إِظَالَمَ”

²²⁷¹ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

²²⁷² The word “أَمَاتَ” in “يُمِيتُ” is the transitive verb to deprive of life! See Merriam Webster’s Unabridged Dictionary!

²²⁷³ The word “مَوْعِظَةٌ” rooted in “وَعِظَ” = “exhorted” or “admonished,” could mean: *exhortation* or *admonition*!

²²⁷⁴ The use of “function” here is for the purpose of avoiding the words “affair” for the potential *inappropriate* implications in some meanings it imparts!

²²⁷⁵ The word “تَفِيضُونَ” comes from “إِفْاضَةٌ” which means a *crowd of people rushing from one place to another*

your ^t Lord of a <i>methgala</i> (<i>weigh/-burden/equipoise</i>) (<i>of</i>) <i>dharraten^w</i> (<i>smallant/ mote/ atom</i>) ^w in the Earth ^w and nor in the Heavens ^w and neither smaller than <i>tha'leka</i> (<i>that-afar-it/ that</i>) and nor bigger except in a book ^x manifest.	مِنْ مَثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾
62. Ha! Verily Allah's <i>aw'leyaa</i> ²²⁷⁶ (<i>guardians/allies</i>) (<i>have</i>) neither fear on them and nor they sadden.	أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾
63. Who ^r believed they ^z and were <i>yattaqoona</i> (<i>they reverentially guard not to displease Allah</i>).	لَهُمُ الْبَشَرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾
64. For them (<i>is</i>) the <i>bushra^w</i> (<i>a pleasing-tiding</i>) ²²⁷⁷ in the life ^w (<i>of</i>) the world ^w and in the Hereafter ^w ; no an substitution ^x for Allah's words ^w ; <i>tha'leka</i> (<i>that-afar-it/ that</i>) (<i>is</i>) the win the great.	وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾
65. And let-not sadden you ^s their say; verily the prestige ²²⁷⁸ (<i>is</i>) for Allah together; He (<i>is</i>) the <i>Sameeo</i> ²²⁷⁹ (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>), The Omniscient.	أَلَا إِنَّ اللَّهَ مَنِ فِي السَّمَوَاتِ وَمَنِ فِي الْأَرْضِ، وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾
66. Ha! Verily for Allah who ^p (<i>are</i>) in the Heavens ^w and who ^p (<i>are</i>) in the Earth ^w ; and <i>en</i> (<i>not</i>) <i>yattabe'o</i> (<i>closely-follow</i>) who ^r invoke they ^z of lesser than Allah (<i>of</i>) partners; <i>en yattabe'o</i> they ^z except the presumption, and not they except conjecturing.	هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾
67. He Who made for you ^b the night ^x to settle you ^b in it ^x and the day ^x <i>mubsseran^x</i> (<i>discernment-enabler</i>) ²²⁸⁰ ; verily in <i>tha'leka</i> (<i>that-afar-it/ that</i>) (<i>are</i>) surely <i>Aya'ten^w</i> (<i>miracles/ signs/ proofs</i>) for a hearing people.	قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾
68. Said they ^z : <i>ittakhatha</i> ²²⁸¹ (<i>took and presumed</i>) Allah a son; <i>Subhana</i> ²²⁸² (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him, He (<i>is</i>) The Rich; for Him what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth ^w ; <i>en</i> (<i>not</i>) an authority ^x you ^b have by this ^x ; do you ^z say on Allah what not you ^z know.	قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى
69. Let-say [<i>you</i> ^s]: verily who ^r <i>yaftarona</i> (<i>they^z craft a lie for</i>	

²²⁷⁶ The word “أولياء” could also mean, among them: *protector, friend*

²²⁷⁷ Here again there is *no single word* in English for the noun “بَشَرَى” so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And “بَشَرَى” unlike its verbal conjugates, throughout The Qur’an *always* use it for the “*khayrey*” (*desirables, goodnesses, worthinesses*)!

²²⁷⁸ The word “العِزَّة” = “*prestige*” = *lordliness* in the sense of: *possessing power and authority over others*!

²²⁷⁹ See the *Lexicon* attached to this Translation for this multi-meaning word = “المسمع”

²²⁸⁰ The word “مُبْصِرًا” could be مَفْعُولٌ بِهِ ثَانِيًا or إِحَالٌ! The translation above is مَفْعُولٌ بِهِ ثَانِيًا, but if it were to be chosen as a then preceding it should be “in a manner” to make it إِحَالٌ!

²²⁸¹ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَالٌ” for “الْإِتَّخَاذُ” as stated in لِسَانِ الْعَرَبِ; therefore, “إِتَّخَذَ” is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

²²⁸² The word “*subhanabo*” = “سُبْحَانَهُ” has *no English equivalent*! The word is made up of two parts: “*subhana*” and the pronoun “*ho*” = “*Him*!” Wherever the word “*subhana*,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*” = “سُبْحَانَ” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

fraudulent end) on Allah the untruth not prosper they^z.

70. A *mata'aon*²²⁸³ (*resource for a transitory worldly delight*) in the world ^w; afterwards to Us (*is*) their return; afterwards [We] (*cause*) them taste the torment the severe, by what they^z were disbelieving.

71. And let-recite [you^s] on them *Noohen's* (*Noah's*) *naba'a*²²⁸⁴ (*piece-of-significant-and-availing-news*) *edh* (*when/as*) [*he*] said to his people: O, my people, *en* (*if*) [*was*] enlarged on you^b my status and my reminding by Allah's *Aya'te*^w (*miracle/sign/proof*) then on Allah I (*have*) trusted; so let-gather you^z yourⁿ matter and yourⁿ partners (*besides Allah*); afterwards let-not be yourⁿ matter on you^b obscure²²⁸⁵; afterwards let-judge you^z (*yourⁿ sentence*) to me and let-not reprieve [*me*] you^z.

72. Then *en* (*if*) you^z diverted, then I asked not you^z of a remuneration; *en* (*not*) my remuneration except on Allah; and I (*had been*) commanded that [I] be of the Muslims.

73. Then denied him they^z; then We *najja* (*iteratively delivered*) him and whom^r (*were*) with him in the *folke* (*Ark*); while We made them *kbala'ef*²²⁸⁶ (*iterative successors*); and We drowned whom^r they^z denied by Our *Aya'te*^w (*miracles/signs/proofs*); so let-look [you^s] how [*was*] the *munthareena's* (*who were warned*) consequence^w.

74. Afterwards We missioned²²⁸⁷ from after him messengers to their people; then they^z came (*to*) them by the evidences^w; then they^z were not to believe by what they^z denied by it^x from before; like *tha'leka* (*that-afar-it/that*) [We] stamp²²⁸⁸ over the aggressors' hearts.

75. Afterwards We missioned²²⁸⁹ from after them *Mosa* (*Moses*) and *Haroona* (*Aaron*) to Pharaoh and his chiefs by Our *Aya'te*^w (*messages/miracles/signs, proofs*); then *istakbaro*²²⁹⁰ (*they^z affirmed theirⁿ prideful haughtiness*) and they^z were a people criminals.

76. Then *lamma* (*when/whence*) came^x the right^x (*to*) them from *endena* (*by munificence of/by Rule of*) Us said they^z: verily this (*is*) surely a magic manifest.

77. Said *Mosa* (*Moses*): do you^z say for the right^x *lamma* (*when/whence*) [*it*^x] came (*to*) you^z is a magic this^x; and

اللَّهُ الْكَذِبَ لَا يُلْحِقُونَ ۖ
مَتَّعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا
مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ
الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ
لِقَوْمِهِ يَفْقَهُمْ إِنْ كَانَ كَبُرَ عَلَيْكُمْ
مَقَامِي وَتَذِكْرِي بَيَّانَتِ اللَّهُ
فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا
أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ
أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ

وَلَا تَنْظُرُونَ ۖ
فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
إِنْ أَجَرِي إِلَّا عَلَى اللَّهِ وَأَمِرتُ
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۖ

فَكَذَّبُوهُ فَتَبَيَّنَتْ وَفِي مَعَهُ فِي
الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفَةً وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ
كَيْفَ كَانَ عِقَابُ الْمُذَرِّينَ ۖ

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ
فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا يَتُوبُونَ
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ
نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ۖ

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى
وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ۖ

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ۖ
قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا

2283. The word “متاع”=“mata'aon” is rooted in the word “مَتَّعَ”=“matta'a” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

2284 See the *Lexicon* attached to this *Translation* for “naba'a”

2285 That is let your plan against me be open among you.

2286 The word “خلفاء”= plural for “خالف” which is a *masculine plural*; while “خلفاء”= plural of “خليفة”.

2287 The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awoken, and arouse*!

2288 The expression: “stamp over the hearts...” is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

2289 See footnote 2270 above regarding بعث

2290 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

not prosper the magicians.

78. Said they^z: did you^g come (to) us to turn us a'n (off) what we found on it^x our fathers; and (to) be for you both the exaltedness²²⁹¹ in the land^w; and not we (are) for you both surely believers.

79. And said Pharaoh: *eeto* (let-produce/come you^z) (to) me by every magician omniscient.

80. Then *lamma* (when/whence) came^x the magicians^x said for them *Mosa* (Moses): let-throw you^z what you^f (are) throwing.

81. Then *lamma* (when/whence) they^z threw, said *Mosa* (Moses) what came you^c by it^x (is) the magic^x, verily Allah shall nullify it^x; verily Allah not mends [He] the corrupters' work^x.

82. And rights Allah the right by His words^w and albeit disliked (*thai*) the criminals.

83. So not believed for *Mosa* (Moses) except a progeny^{w2292} of his people on a fear/knowledge²²⁹³ of Pharaoh and his chiefs, to essay them [he]; and verily Pharaoh (is) surely high in the land^w and verily he (is) surely of the exceders.

84. And said *Mosa* (Moses): O, my people *en* (if) believed were you^c by Allah, then on Him let-trust you^z *en* you^c were Muslims.

85. Then said they^z: on Allah we trusted; (O), our Lord make us not an essay^w for the people, the *dba'lemeena*²²⁹⁴ (injustice-doers).

86. And *najjeyna* (let-iteratively deliver us [You^s]) by Your^t mercy^w from the people, the disbelievers.

87. And We revealed²²⁹⁵ to *Mosa* (Moses) and his brother that *tabanma'a* (let-both deservedly ensconce) for people (of) you both by *Misra* (Egypt) houses, and let-make you^z yourⁿ houses *qeblatan*^{w2296} (face-to-face/ facing the Qebla)^w and *aqemo*²²⁹⁷ (let-you^z up/ sustain the prescribed obligations of) the Prayer^w you^z and *bashsher*²²⁹⁸ (let-tell you^s pleasant tidings to) the believers.

88. And said *Mosa* (Moses): (O), our Lord, verily You^g *aa'tayta* (You^g accorded/ allotted) Pharaoh and his chiefs: adornment^w and possessions in the life^w (of) the world

جَاءَكُمْ أَسْحَرُ هَذَا وَلَا يُفْلِحُ
السَّاحِرُونَ ﴿٧٨﴾

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا
عَلَيْهِ آبَاءَنَا وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ
فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٩﴾

وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ
عَلِيمٍ ﴿٨٠﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى
أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨١﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ
السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا
يُضِلُّ عَمَلِ الْمُفْسِدِينَ ﴿٨٢﴾

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ
كَرِهَ الْمُجْرِمُونَ ﴿٨٣﴾

فَمَا أَمَرَ لِمُوسَى إِلَّا ذُرِّيَّةً مِنْ قَوْمِهِ
عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ
أَنْ يَفْتِنَهُمْ وَإِنْ فِرْعَوْنَ لَعَالٍ فِي
الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٤﴾

وَقَالَ مُوسَى يَنْقُومُ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ
فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿٨٥﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا
تَجْعَلْنَا فِتْنَةً لِقَوْمِ الظَّالِمِينَ ﴿٨٦﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ
الْكَافِرِينَ ﴿٨٧﴾

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ
تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا
وَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا
الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٨﴾

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ ءَاتَيْتَ
فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي

²²⁹¹ That is to say: the *greatness* and *majesty*, and so the *authority*, accorded to *kings* on earth!

²²⁹² The word “ذُرِّيَّة” could also mean “خلق” i.e. *creatures, people*, in addition to *progeny*! See اللسان!

²²⁹³ The word “خوف” carries *dual* meanings: (1) *fear* and (2) *knowledge*! Both meanings could apply! See اللسان!

²²⁹⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

²²⁹⁵ See footnote 2146 above regarding *revealed*!

²²⁹⁶ Facing each other or towards the *Ka'abah*, as *Mosa* (Moses) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem! See القرطبي!

²²⁹⁷ That is you^z up/sustain/maintain all the rituals necessary!

²²⁹⁸ See the *Lexicon* attached to this Translation for *youbashshara* = “إبشّر”

^wour Lord to mislead they ^z a'n (off) Your ^t path; (O), our Lord: let-efface [You^s] on their possessions and let-harden [You^s] on their hearts, so they^z believe not until they^z see the torment, the painful.

89. Said [He]: *qad* (already and affirmatively) (had been) answered ^w invocation ^{w2299} (of) [you both]; so [you both] let-straighten²³⁰⁰ and let-not *tattabe'anne* (you both closely- follow) path (of) whom^r not know they^z.

90. And *jawazna* (We put-passed) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghya* (envy/selfish: excessiveness/transgression) and aggressively until if overtook him the drowning, said [he]: I believed; verily that no an *elaha* (a deity) except (that) which^x believed ^w by Him Israel's sons, and I am of the Muslims.

91. Do²³⁰¹ (you^s) now; while *qad* (already and affirmatively) disobeyed you^s before and you^s were of the corrupters.

92. So today *nonajje* ([We] iteratively deliver) you^s by your^t body to be [you^s] for whom^p [he] (is) behind you^s an *Aya'tan^w* (miracle/sign/proof); and verily, many of the mankind a'n (regarding) Our *Aya'te^w* (=plural of *Aya'tan^w*) surely (are) neglectors.

93. And *laqad* (verily, already and affirmatively) *ba'nnwana* (We deservedly ensconced) Israel's sons, a truth's-*mubannwa²³⁰²* (deserving ensconcing) and *razagna* (We provided) them of the goodies^{w2303}; then not differed they^z until came (to) them the knowledge; verily your^t Lord judges among them The *Qeyamatey's^w* (Judgment's) Day^x in what they^z were in it^x differing.

94. So *en(if)* you^s were in doubt of what We descended to you^s then let-ask [you^s] who^r they^z read the book of before you^s; *laqad* (verily, already and affirmatively) came (to) you^s the right^x from your^t Lord, so let-not be [you^s] assuredly of the dubitantes.

95. And let-not assuredly be [you^s] of whom^r denied they^z by Allah's *Aya'te^w* (miracles/signs/proofs) so you^s be of

الْحَيَوَةُ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٩﴾

قَالَ قَدْ أُجِيبْتُ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٩٠﴾

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُوا إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩١﴾

ءَالْفَرِّقَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩٢﴾

فَالْيَوْمَ نُنَجِّيكَ بَدَنِكَ لَتَكُونَ لِمَنْ خَلَفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ ﴿٩٣﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَوءًا صَدَقَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٥﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِءَايَاتِ اللَّهِ فَتَكُونُوا مِنَ

²²⁹⁹ Allah's response is for two, although *Mosa* (Moses) was making the invocation, but his brother *Haroon* (Aron) was saying: "Amen" after *Mosa* (Moses)! Hence, who says "Amen" to an invocation is as if he/she was doing it him/her self!

²³⁰⁰ Clearly the "الف" in "استقيمًا" and "تتبعان" are the "الف الفاعل" the subjective noun of the respective verb in each, so "you" in both! See لمحمود صافي!!

²³⁰¹ The "ع" is a reprimanding inquisitive article! By implication ("you") is there, but in English it's not clear!

²³⁰² The expression "a truth's-ensconcing, a true abode, a true dwelling" all are Arabic tongue expressions meaning good place. That is because when the expectation of any thing always turns to be good then such a thing is associated with the truth! In this case, and Allah knows best, the post, abode, dwelling mean Egypt or ash-Sham (Syria, Palestine, Lebanon).

²³⁰³ The word "طيبات" = "goodies" = "goodies," = a feminine gender means any thing delectable and legitimate!

the losers.

96. Verily who^r righted^{w2304} on them your^t Lord's word^w not believe they^z.

الْخَسِرِينَ ﴿٩٦﴾
إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ
كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

97. While²³⁰⁵ albeit came^w (to) them every *Aya'ten*^w (miracle- / sign/ proof) until they^z see the torment the painful.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى
يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

98. So *lawla* (why did not) was^w a village^w believed^{w2306} then benefited it^w its^x belief^{x2307} except *Younisa's* (Jonah's) people, *lamma* (when/ whence) they^z believed We doffed a'n (off) them the ignominy-torment in the life^w (of) the world^w and *matta'ana* (We let relish the transitory worldly delight for) them to a while.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا
إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا
ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ
الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

99. And had willed your^t Lord surely (would have) believed who^p (are) in the Earth^w all together; do then you^s coerce the mankind until they^z be believers.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ
كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ
حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

100. And not [was] for a self^w to believe except by Allah's leave, and Allah makes the *rejsa*^x (filth/ -anathema)^x on whom^r not reason they^z.

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمَرَ
إِلَّا بِإِذْنِ اللَّهِ وَتَجْعَلَ الرَّجْسَ
عَلَىٰ الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

101. Let-say [you^s]: let-look you^z what (are) in the Heavens^w and the Earth^w; and not enriches²³⁰⁸ the *Aya'te*^w (miracles/ signs/ proofs) and the *notho're* (iterative-warners) a'n (regarding) a people not believing they^z.

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتِ
وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

102. So do they^z wait except like days (of) whom^r ceded they^z of before them; let-say [you^s]: then let-wait you^z verily I am with you^b of the *muntadhereena* (they who are waiting).

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ
الَّذِينَ خَلَوْا مِن قَبْلِهِمْ قُلْ
فَانْتَظِرُوا إِنِّي مَعَكُمْ مِرَّةٍ
الْمُنْتَظِرِينَ ﴿١٠٢﴾

103. Afterwards *nonajje* ([We] iteratively deliver) Our messengers and whom^r believed they^z; like *tha'leka* (that-afar-it/ that) (absolute)-right²³⁰⁹ on Us [We] deliver the believers.

ثُمَّ يُنْجِي رُسُلَنَا وَالَّذِينَ
ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنْجِ
الْمُؤْمِنِينَ ﴿١٠٣﴾

104. Let-say [you^s]: O, the mankind, *en* (if) you^c were in doubt of my religion, then not [I] worship whom^r you^z worship of lesser than Allah, [and,] but [I] worship Allah, Who *yatawaffakum* ([He] fully receives you^b while before dying); and I (had been) commanded that [I] be of the

قُلْ يَتَّبِعُوا النَّاسَ إِنْ كُنْتُمْ فِي شَكٍّ
مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ
تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَٰكِن أَعْبُدُ
اللَّهَ الَّذِي يَتَوَفَّنَا وَأُمِرْتُ أَنْ

²³⁰⁴ The word “حق” = “righted^w in “حققت” means *deserved, became necessary or fitting!* The “ت” in “حققت” is “التأنيث” the feminine “ت” referring to the “word!”

²³⁰⁵ This “و” is “و حالية” hence: “while!” See إعراب القرآن، لمحمود صافي!

²³⁰⁶ The “ت” in “أمنت” is “التأنيث” the feminine “ت” referring to the “village,” following this “ت” and “word” is a feminine gender in Arabic! Hence believed^w!

²³⁰⁷ The word “لولا” is referred to in Arabic as “article of preclusion because of presence,” i.e. some thing did not happen because of some thing else which was there. In other word, in this case, and Allah knows best, no “village” believed *except that of Jonah's that did and so benefited from its belief!*

²³⁰⁸ The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

²³⁰⁹ The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً” = absolute objective noun, used for *strengthening, indicating that such a right*, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

believers.

105. And that *a'qem* (let-[you^s] up/sustain your^t face (entity) for the religion *haneefan*²³¹⁰ (soundly leaning [you^s]) and let-not be [you^s] assuredly of the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists).

106. And let-not invoke [you^s] of lesser than Allah what not benefits you^g and nor harms you^g; then *en* (if) you^g did, then verily you^g (are) then of the *dha'lemeena*²³¹¹ (injustice-doers).

107. And *en* (if) touches/betides you^g Allah by a harm^x then no remover for it^x except Him; and *en* [He] wants you^g by a *khayren* (mercy/goodness/possession/provision/power/rain) then no *radda* (forthwith-returner/forestaller) for His munificence^x; betides [He] by it^x whom^p [He] wants of His *eba'de* (worshippers/submitters/laves); and He (is) The *Ghafooro* (iterative Forgiver), *Ar-Rabeemo* (iterative mercy Giver).

108. Let-say [you^s]: O, you the mankind; *qad* (already and affirmatively) came (to) you^b the right^x from yourⁿ Lord; so whoever *ibtada* (he found and accepted the aright-guidance), verily only *yahtadey* (he finds and accepts the aright-guidance) for himself^w and whoever [he] strayed then verily only [he] strays on it^w; and not I am on you^b surely a custodian.

109. And *ettabe'a* (let-closely follow [you^s]) what (is being) revealed²³¹² to you^g and *issber* (let-hold-on you^s patiently) until Allah rules and He (is) *khayro* (choicer/superior-/worthier) (of) the rulers.

أَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٤﴾

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٥﴾

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٦﴾

وَأِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٧﴾

قُلْ يَتَأَيُّمُ النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٨﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ تَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٩﴾

²³¹⁰ The word “حنيفاً” = “ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي The “inclining/leaning” is to the sound religion or faith of Ibraheem’s (Abraham’s); as he inclined/leaned away from his people’s faith which was based on multiple idols’ worships!

²³¹¹ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!”

²³¹² The word “أوحى” in “يُوحَى” denotes at least six different meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!